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[ONE PENNY.]

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NOTES OF THE WEEK.

DR. S. H. MELLONE's fifth and concluding article in "What is meant by the Immanence of God?" will appear next week.

REPLIES as to hospitality in connection with the coming meetings of the British and Foreign Unitarian Association and the Sunday School Association in Liverpool should be sent to Mr. B. P. Burroughs at once.

THE London celebration of the seventy-eighth anniversary of the Brahmo Samaj at Essex Hall, on Saturday last, was a great success. It was much more largely attended than on any previous occasion, the lower hall being well filled, when a most impressive address was given by the Rev. George Critchley, and later in the evening an address by the Rev. J. Page Hopps. We are sorry to have no further notes of the celebration this week, but understand that there was an audience of some sixty also for the Sunday afternoon service conducted by Dr. B. C. Ghosh in Bengali.

THE appointment of Col. Pilcher as President of the Home Missionary College will give great pleasure to his many friends in all parts of the country. Not only has Col. Pilcher won the honour by his thirty five-years of service on the College Committee, but he has specially endeared himself to all his

friends by his genuine enthusiasm on behalf of the College and many other good causes. It would be a fine tribute to Colonel Pilcher if the Jubilee Fund of the College, begun under the Presidency of an equally old friend of the Institution, Mr. J. R. Beard, could be completed this year under the Presidency of one who has worked so hard for it. A report of the Annual Meeting of the College will appear next week.

THE opening of Parliament brings within close range opposing forces that have been skirmishing at large for the past weeks and months. The regretted weakness of the Premier's health of late will not very greatly hinder, we hope—and we may be sure he hopes—the legislative enterprise of a government which contains many able and now experienced, parliamentary hands. Setting aside the exaggerated expectations, and the equally exaggerated forebodings, of party men on either side, we seem to be in for a session of very practical endeavour. Among other domestic legislation, we earnestly trust that a really strong and useful Licensing Bill will be passed. If it is to be so, however, the strenuous and sturdy support of all friends of public decency and sobriety will be required, in order to grapple with formidable vested interests involved in the maintenance of the liquor trade. Happily, an extensive appeal to religious leaders in all the churches has met with so encouraging a response that we may hope for more united action just now than on some past occasions. Some of us, we fear, will be disappointed, it may be even seriously disappointed, with some features of the forthcoming Bill; but if certain main principles are advanced, if only a stage or two, it will be worth fighting for.

THE important deputation representing various sections of Churchmen that waited on the Premier last week to urge the adoption of "simple Bible teaching" in the forthcoming Education Bill, was evidently welcome. The feeling of the Government, at least of those members of it who are responsible in the matter, including Sir Henry himself, is strongly in favour of such a solution of the religious difficulty. There can be little doubt that it is a solution which, as Mr. McKenna says, would be acceptable to the great majority of the parents, whose "rights" are often so officiously guarded by sectarian champions. But unless these champions, either from sheer weariness or in fear of the worse fate of a secular system, are willing to forego contentions long and vigorously advanced

by them, the acceptability of this principle at all generally is much to be doubted. Unfortunately, we think our politicians shrink from the only logical solution, some, indeed, honestly fearing its effect on the mind and morals of the next generation, but many fearing an odium not pleasant to bear, especially at election times.

As to other aspects of the Education question, the promised legislation should have a less hampered course. The main issues, at any rate, are very simple. Substantially, all our elementary and much of our secondary public instruction is now provided by public funds. That the accident of an ownership (which is by no means the same as bearing the cost of the original provision) of many of the buildings should vest in private bodies cannot reasonably be urged as a plea that these bodies should dominate the management of the schools. The breach of equitable policy left by Mr. Balfour's Acts has to be repaired; the public that pays the price must control the expenditure, and the emoluments of the teaching profession must in no degree be reserved for particular theological groups. Mr. McKenna is specially keen, as he should be, in securing the rights of the teachers, both as to college training free from doctrinal pressure and subsequent appointment. If by confining his efforts to a few definite aims, such as these, his Bill succeeds where Mr. Birrell's overweighted measure failed, he will receive and deserve hearty congratulations.

THE King's Speech contains pointed references to several matters of foreign policy, but we are clearly in a changed international atmosphere when the subjects that are most emphasised are not those of national jealousies but those that affect suffering races. The condition of the provinces under Turkish misrule, the appalling scandal of the Congo, the question of our own subject races, are matters upon which it ought to be possible for all parties to come to a large measure of agreement. An encouraging sign of the times is afforded in the conference on the Congo horrors convened last week by the Bishop of London, and attended by representatives of all the more numerous religious bodies in the metropolitan area. A series of suggestions was adopted for circulation amongst clergy and ministers generally, who are urged to secure, where practicable, addresses to their congregations from missionaries personally conversant with the facts, and to assist in a united demonstration to be held at the Queen's Hall, February 21, as well as at local meetings in the London boroughs.

ONE of the most striking speeches at the recent opening of the Digbeth Institute was that of Canon Denton Thompson, Rector of Birmingham. After paying generous tributes to the writings and labours of John Angell James and Dr. Dale, he said that the words of welcome which he had received from Mr. Jowett on his coming to Birmingham constituted one of his most treasured letters. Then, referring to the appalling and humiliating conditions of life in great cities, he said: "One has only to think of the separation of the rich from the poor, and the poor from the rich, and the great social and moral loss which that involves, to realise how vast and complicated a problem it is. How much richer the rich would be by contact with the poor! How much less poor the poor would be by contact with the rich! The problem cannot be solved by any one church, and, therefore, I should do dishonour to my Master if I stood callously on one side and looked on while such a great and noble effort is being made to bridge over the chasm and make the classes one. With all my heart I love the Church of England, and I am prepared to die for its principles, but I believe that Christianity is greater than the National Church, that it is greater than the Free Churches, that it is greater than all the churches, because Christianity is Christ." These propositions are commonplaces with liberal Christians, but so far as they are yet from finding universal acceptance that it is refreshing to hear them emphasised so earnestly by an Anglican Rector.

THE National Free Church Council is to hold its annual meetings this year at Southport, from March 2 to 5. Dr. David Brook, the new president, will preside. Discussions are to take place on the education question, licensing reform, Welsh disestablishment, and the Congo administration. Mr. Arthur Henderson, M.P., will introduce a discussion on "Christianity and Modern Economic Problems," Mr. H. W. Massingham will read a paper on "Present-Day Journalism," and other topics are "The Higher Criticism and Foreign Missions," "The Modern Passion for Pleasure," and "The Use of Money." The practical trend of these topics is noteworthy. They also evince the modern tendency to bring all phases of human life to the bar of high ethical ideals. In addition to leading Free Church ministers of all denominations who will take part, we notice the names of Mrs. W. S. Caine, Sir George White, M.P., Mr. E. D. Morel, Mr. R. W. Perks, M.P., Sir J. Compton Rickett, M.P., Dr. J. Rendel Harris, Mr. W. T. Stead, Sir Thomas Whittaker, M.P., and the Rt. Hon. D. Lloyd George, M.P.

AUSTRALIA has often been remarked on as a land of all the sects. Confirmation comes to hand from Mr. Edward Smith, a member of the London Missionary Society's deputation to Australasia. Secular education is in vogue, but facilities are given to ministers of all denominations to instruct the children in their particular faith. The religious persuasion of each child is entered in the register. From the examination of one such register at a school in Brisbane with the names of 771 boys on the books, Mr. Smith obtained the following inter-

esting figures:—Anglican, 299; Roman Catholic, 119; Presbyterian, 126; Methodist, 89; Congregational, 44; Baptist, 44; Hebrew, 10; S. Army, 5; Lutheran, 8; Church of Christ, 2; Catholic Apostolic, 3; Plymouth B., 5; Christadelphian, 4; New Jerusalem, 1; Christian Scientist, 3; Latterday Saints, 2; Spiritualists, 1; Theosophists, 1; Non-sectarian, 5.

IT is with great satisfaction that the report of Dr. H. Timbrell Bulstrode to the Local Government Board on Consumption will be read. He declares that the malady has undergone "an altogether phenomenal decline," and considers that it may follow the course taken by such diseases as leprosy, typhus, malaria, &c., and practically disappear from the country. The total deaths from consumption have decreased considerably in actual numbers, not merely in ratio to population. In fifty years from 1856 to 1906 they have fallen from 50,442 to 39,746 in the year. In the first-named year one person to each 400 living died of the disease; in the last, one person to each 865, less than half as many. The disease has decreased faster among women than men, probably because of the improvement in home environment and sanitation, and the less restricted outdoor life of girls.

DR. BULSTRODE bears witness that poverty is the most prominent cause of consumption, whether by diminishing the power of resistance in the individual through insufficient nourishment, by causing overcrowding, by lack of sunlight, fresh air and cleanliness, or by forcing people into the less healthy occupations. This report strengthens the conviction that consumption, like many other diseases, can be mitigated, and even practically abolished, by healthy living, good housing, sanitation, and sufficient wholesome food.

SIR JAMES CRICHTON BROWN has written a letter to the Committee for Promoting the Physical Welfare of Children in support of the effort to induce the London County Council to adopt the Meals Act. "Humanity and economy," he says, "alike demand that the children should be fed. I feel that no little physical debility, mental incapacity, disease, insanity and crime in the adult population are the remote consequences of food deprivation in early life, from the mother's breast onwards, and I think it, therefore, penny-wise and pound-foolish to haggle over the supply of meals to hungry children. If they are hungry they should be fed, while, at the same time, strict precautions are taken to prevent any relaxation of parental duty and responsibilities, and to punish wilful neglect and imposture. . . . We should have better returns from our outlay on education, and less expenditure on the maintenance of incapables, if all our children were duly and properly fed."

REJOICE! we are allied
To That which doth provide
And not partake—effect and not receive!
A spark disturbs our clod;
Nearer we hold of God
Who gives, than of His tribes that take,
I must believe.

Robert Browning.

TOWARDS A CHURCH UNIVERSAL.*

THIS book is an attempt to estimate the contribution of great races to the fulness of the Church of God, and it may be of considerable interest to our readers. The editor supplies an introduction dealing with our own race and its church. Then the bishop of New Guinea writes on the South Pacific, the archbishop of the West Indies deals with the negroes, the bishop of South Tokyo writes for Japan, a bishop of Hong-kong undertakes China, a bishop of Lahore is answerable for Mohammedanism, and a bishop of Bombay for Hinduism. This mere enumeration shows the ecumenical character which the Church of England is gradually assuming; and the general idea of the volume is to indicate how converts from every race have some special contribution to make to the whole body of Christ. The point of view is somewhat different from that to which the student of comparative theology is accustomed; the conception of one true Church dominates every writer, but in most respects the survey is broadminded, and, with one exception, that of Dr. Mylne, the bishop of Bombay, the orthodoxy may fairly be classed as liberal.

Dr. Montgomery's introduction is admirable, and deserves the careful study of young men appointed to the Indian Civil Service. He understands the spiritual and ethical differences between West and East, and may help the West to understand the East. He contrasts the shyness of the Englishman in all that pertains to his deeper feelings with the natural openness of the oriental who prays by the roadside oblivious of passers-by. "It is incredible to the oriental that anyone can have a belief unless he openly exhibits it by such actions; and the white man who veils his feelings possesses in his eyes, in consequence, no faith in God. 'Hen otes that veracity and punctuality are conspicuously and provokingly absent or defective among men to whom truth and time seem things of slight value. On the other hand, all the delicate perceptions and intentions which result in good manners hold first place for the oriental.' Probably every one of the three hundred million people of India has perfect manners, and could preside at a court function with all the grace that comes in our race only with generations of refinement. To such a people the lack of perception of the delicacies of behaviour is little short of maddening." But it is in regard to spiritual vision that races of temperate and tropical climes differ most completely. They say to one another, "There is no miracle; there is naught but miracle. There is no God; God alone is. I cannot see Him; I can see no other. The real is what I see with bodily eyes and touch with these hands; the real is that which is hidden from these eyes and out of reach of these hands." Those who grasp these differences will admit how valuable may be the contribution which other races may make to our common Christianity.

Thus the native of the South Pacific has a message for the white race. "It is as though Christ takes as of old a little child,

* "Mankind and the Church." By Seven Bishops. Edited by Dr. Montgomery, Secretary of the Society for the Propagation of the Gospel in Foreign Parts. (Longmans, 1907. 7s. 6d. net.)

and sets him in the midst, and draws out lessons for the grown-up disciples. The passive virtues are wonderfully revealed in the Papuan who is growing in grace. In his gentleness, unselfishness, patience, good temper, this bright child of nature displays many of the elements which make up the perfect life." The contribution expected of the negro race is summed up in "realising the Personality of God and the objectivity of Divine manifestation. . . . Old Testament religion in a Christian form. . . . The emotional, musical, and social elements. . . . The sense of brotherhood in the Church and a strong appreciation of her authority." A good account is given of Japan and the missions there, and the contribution from that land is summed up as follows:—Cheerful patience, a proper estimate of wealth, subordination of individual interests, and approach to Christian unity. Unfortunately, this article was written before the war, and the added notes hardly bring it up to date as fully as we might hope. The Chinese are expected to teach us a lesson in unity. They will not have our artificial distinctions and varieties. Their sense of brotherhood, their family and national characteristics, their love of order and feeling of subordination to authority, will probably lead to the development of a strong native church under their own Chinese bishops.

We turn with special interest to see what is the contribution expected from the Mohammedans of India. Their grasp of the unity of God is recognised, but still more fundamental is believed to be their sense of the Divine presence and power. "Wherever one may be, in open street, in the railway station, in the field, it is the most ordinary thing to see a man without the slightest touch of Pharisaism or parade, quietly and humbly leaving whatever pursuit he may be at the moment engaged in, in order to say his prayers at the appointed hour. On a larger scale, no one who has ever seen the courtyard of the great mosque at Delhi on the last Friday in the fast month (Ramazan), filled to overflowing with, perhaps, 15,000 worshippers, all wholly absorbed in prayer, and manifesting the profoundest reverence and humility in every gesture, can fail to be deeply impressed by the sight, or to get a glimpse of the power which underlies such a system." This is contrasted with the Pharisaism of the English publican who "thanks God that he is not as this High Churchman who says his prayers in church twice a day and fasts once a week." The faith of Islam is to be the cure for flabby undenominationalism.

Dr. Mylne is careful to define Christianity as faith in the Trinity and Incarnation. He considers that Hinduism denies the transcendence of God, but has the profoundest sense of the Divine Immanence which, in its unmodified form, dissociates religion from morality and leads to fatalism. We cannot follow our author in thinking that belief in the Trinity is the faith which reconciles difficulties; but if Hinduism can help Christianity to a deeper consciousness of Divine Immanence, this will certainly enrich our Western theology.

The best thing about the whole book is its readiness to appreciate the good that there is in races and characters other than

our own. But it is not prepared to assign full value to this goodness until it accepts the historic episcopate.

H. S. S.

CONTINUATION SCHOOLS.*

THE educational problems discussed in "Continuation Schools in England and Elsewhere," which Dr. M. E. Sadler has not only edited but in large part written, are of great importance. The expenditure of effort and money upon elementary education in England has risen by leaps and bounds; and if the manhood and womanhood of the nation only required that boys and girls should be turned into the world at the age of thirteen or fourteen able to read, write, do sums, and possessed of a smattering of other knowledge, we might, perhaps, educationally speaking, rest and be thankful. The best elementary schools are now well equipped as to buildings and apparatus, and the teaching is on the whole intelligent and wholesome. The opportunities of children to-day in these respects are a great improvement upon what their parents experienced, and are not to be compared at all with the conditions which prevailed during the life-time of their grandparents.

The real trouble is that there should be such great waste of effort and expenditure, owing to leakage caused by children leaving school for good at the age of thirteen or fourteen. It is self-evident that the years between childhood and early manhood and womanhood are in many respects the most precious. To thrust boys and girls into the turmoil of the world's life and work immediately on their leaving the elementary school, without making a determined attempt to continue what has been so well begun, ends in their losing most of what they learned, while condemning them to work under conditions which often prove detrimental. The knowledge of this has induced many voluntary workers and educational authorities to devote attention to the establishment of continuation schools.

The volume edited by Dr. M. E. Sadler contains a masterly survey for which everyone interested in the subject of continuation schools must feel deeply grateful. The general reader as well as the student will find a full and careful statement of the history, the present condition, and the future needs of these schools. The book opens with a brief historical sketch from 1780 to 1907, followed by an account of agencies for "further education," such as Sunday-schools, mechanics' institutes, and night schools. The present position of State-aided evening schools in England and Wales is described; and there are sections dealing with evening continuation schools in London, Manchester, Leeds, Halifax, and other centres, as well as in rural districts. The results of an inquiry into the working of continuation schools in England are summarised by Miss Mary S. Beard, who also contributes an analysis and summary of the limits of compulsion in the

* "Continuation Schools in England and Elsewhere: their Place in the Educational System of an Industrial and Commercial State." Edited by M. E. Sadler, M.A., Professor of the History and Administration of Education, (Manchester: at the University Press. 8s. 6d. net.)

United States, and, in co-operation with Dr. Sadler, the chapter dealing with what employers of labour do for the education of their workpeople, and with trade and pre-apprenticeship schools. If all employers of labour followed the excellent example set by Sir John Brunner at his works in Cheshire, there would be nothing to complain about in respect to continuation schools for young workmen. The laws regulating the employment of children in factories and workshops in the United Kingdom, Germany, and Switzerland are given; and there are special chapters dealing with continuation schools in Scotland, Denmark, France, and other countries. Among the sectional topics, there is an extremely valuable paper by Mr. P. Sandiford on the half-time system in the textile trades. It is a calm, convincing exposure of an evil and mischievous system, and it would be well if this chapter were printed in full and circulated broadcast throughout the north of England. The half-time system, by which a child between the age of twelve and fourteen may spend one half-day at school and the other half in the factory, happily no longer exists in London, but it still prevails in many Lancashire towns. The daily timetable of these children of twelve is as follows:—"Some time between 4.45 and 5.30 a.m., the whole family is awakened by an alarm clock, or more frequently by the 'knocker-up.' . . . The half-timer has just time to eat a little bread and butter and tea before hurrying in wooden-soled clogs to the factory in order to be there before the bell rings at six. . . . At eight comes the breakfast interval of half-an-hour, when food, brought from the home in a tin box, is eaten in the stuffy room where the children have just been working. The next four hours are again spent at work. After the dinner interval, the half-timers go to afternoon school for two and a half hours. It is not surprising that they are too tired to do school work or even to play games, for they have already had six hours of toil. This routine is reversed in alternate weeks, and the half-timer goes to school in the morning and to work in the afternoon." The evidence of deterioration that results from this system is set out in detail by Mr. Sandiford, and it is very distressing reading. It is to be hoped that the example of those employers of labour who refuse to have anything to do with the half-time system will soon be widely followed, and that in the end the present system will be made illegal.

The concluding chapter deals at length with the question, "Should attendance at continuation schools be made compulsory in England?" Sixty pages are devoted to the consideration of this question, and the conclusion reached by Dr. M. E. Sadler is that "in the end some form of compulsion to attend day or evening continuation classes between fourteen and seventeen years of age will be found desirable, not so much in the interest of the picked individuals as in that of the rank and file." The writer is further convinced that "the teaching in our continuation schools must, if it is to form character and to inspire a sense of personal duty towards the community, have moral power and be kindled by ideals." W. C. B.

SOME FRENCH BOOKS.

Le Protestantisme en Saintonge sous la Régime de la Révocation (1685-1789), par L. J. Nazelle.—This is the story of a church which for more than a hundred years suffered a persecution as outrageous, thorough, varied, and persevering as any to be found in the dismal annals of religious antagonism. Saintonge is the maritime province of France lying to the north of the wide estuary of the Gironde, of which Rochelle, the "Little Rock" between the sea and the marshes, is the town best known to fame for its long and unavailing resistance to siege, when it was the stronghold of the Huguenots. This was in 1627-8, but Protestantism continued to flourish in spite of the restrictions continually multiplied which were intended to check its growth. As long as the Edict of Nantes remained on the Statute Books, though it was violated every day and contradicted by the acts of those in authority, its mere existence proclaimed the rights of Protestants, but from the day of its revocation the Huguenot became a rebel and an outlaw. He ceased to have any rights as a citizen, and at the worst he was denied even those of a human being. It is not the object of this work to tell again the oft told tale of bigotry and heroism under Louis XIV., but to give a faithful account of church life during a century of galling disabilities and penalties which, but for the Revolution, might have been continued to our day. For "the clergy were the same on the eve of the Revolution that they had been on the morrow of the Revocation—the bitter foes of all liberty of conscience. Divided among themselves, they were of one heart and one mind in hatred of the Huguenots." As long as they had the power, they did not, and, consistently with their principles, could not concede any measure of toleration to heretics; when the power began to fail them towards the close of the reign of Louis XV., they still continued to do all possible to them by fair means and foul to hinder the growth of liberty, which triumphed only through their feebleness. But too often has it happened that a church which shows itself heroic in endurance of the worst ills, fails to sustain its vigour in times of toleration. It is therefore gratifying to read our author's assurance that "despite accumulating causes of enfeeblement, Protestantism, far from having disappeared from Saintonge, is always active and powerful, and in our days has become again conquering."

Leçons de Théologie Dogmatique, par L. Labauche, Professeur à l'École de Théologie Catholique à Paris.—What is remarkable about this work is that it is at once orthodox in its conclusions and modern in its method of arriving at them. The very language in which it is written, French, and not ecclesiastical Latin, distinguishes it from all treatises of the kind which have preceded it. This first volume treats of man as a supernatural being, i.e., as endowed from the moment of his creation with a divine life and called to a higher order which it would be impossible for him to attain by his own powers. Accordingly the state of man is discussed (1) Before the fall of Adam; (2) In original sin; (3) In the grace of God;

(4) In glory and in damnation. We are far away from any liberal theology here, and yet the method followed by the author is at once novel in a dogmatic treatise and instructive. He begins each article by an exposition of the doctrine on which it treats as it stands defined by the church to-day, and then traces its development through the scriptures of the old Testament and the Jewish Apocrypha (the latter with some suggestive results), the New Testament, the Christian writers of the Eastern and Western Churches and the Councils. For one desirous to learn where Roman orthodoxy stands to-day, we can recommend this book, which has the sanction of the Archbishop of Paris, and is, we are told, already in use in a great number of seminaries for the training of priests.

Un Saint, par Paul Bourget.—The distinguished author speaks of himself as having passed his life between "the criminal attraction of negation and the splendour of profound faith, without ever getting a firm stand at one or other of these two poles of the human soul," and in this short story he gives us two characteristic types of one and the other attitude towards the mystery of our being. The scene is laid in an ancient monastery, hidden away on the hills between Pisa and Lucca. There, with two or three lay brothers, is left as guardian of the cloisters once peopled by three hundred monks, a solitary priest. Forty years he has spent there, and in his solitary person represents all the deep piety and limited culture of the old Benedictines. The supernatural is the atmosphere in which he breathes, and it sustains him in the days of adversity on which he has fallen with an assured hope of the conversion of his country and of the world to the old faith; assurance which it would be cruel to assail. In his utter unworldliness he is cheerful, charitable, patient and contented. Contrasted with him is a young Parisian, the writer's chance companion on his visit; intellectual, full of knowledge and discernment, devoured and embittered by an insatiable ambition to "get on in the world," contemptuous of old beliefs and all things and persons associated with them. The story is instructive, and gives much to think on, but, after all, how easy it would be to reverse the parts and make the old monk stupid, avaricious, superstitious, and even worse, and the representative of modern spirit generous, devoted, self-sacrificing, filled with an enthusiasm for humanity and exalted by the ambition of service. The true lesson is that good and evil are to be found in every state of life, and that a noble heart may beat under the monk's frock or the gentleman's dress coat. C. H.

M. PAUL SABATIER has undertaken to deliver a course of three lectures at the Passmore Edwards Settlement, Tavistock-place, W.C., on the Liberal or "Modernist" Movement in the Roman Catholic Church. The Lectures (which will be in French) will be given on Tuesdays, February 25, March 3, and March 10, at 3.30 p.m. Tickets (10s. 6d.) may be obtained from the Warden at the Settlement. A limited number, free of charge, will be reserved for ministers of religion, teachers and students.

PRAGMATISM.*

Most readers, even if their acquaintance with philosophy does not go beyond the sight of an occasional review of a philosophical book in a daily or weekly paper, will have received the impression that here, too, (as well as in theology) something claiming to be "new" and "epoch-making" has come forward for notice. In fact, "Pragmatism" or "Humanism," as a "New Philosophy," is in very much the same plight as the "New Theology." The amount of newness is about the same in both cases. In both cases we have a movement which is being eagerly boomed for popular favour, promising great things, and connecting itself in each case with the work of one leading writer and teacher; in both cases the movement involves and rests on certain principles, healthy and helpful, of undoubted value, and justly demanding recognition; in both cases, what has really happened is that a number of tendencies, which have always existed, have all at once become conscious of themselves collectively, and of their combined mission.

In the English-speaking world the "new" philosophy is connected specially with the writings of Professor William James, of Harvard, in his "Will to Believe" (1896), "Varieties of Religious Experience" (1902), and "Pragmatism" (1907); also with those of Mr. F. C. S. Schiller, of Oxford, in his "Humanism: Philosophical Essays" (1903), and "Studies in Humanism" (1907). Mr. Schiller, in his desire to be popular, has chosen to write frequently, with an extravagance and recklessness, which lays him open to the charge of trying to curry favour with the "chorus of indolent reviewers," and with the general public, by mere bounce, bluster, and bluff. "The undertaking of the new philosophy," he tells us in his second volume, "may be regarded as in some ways the most stupendous in the history of thought"; and he dedicates the book "to my pupils, past, present, and to come." In short, he gives us a singularly unhappy example of the methods of the Yellow Press at work in philosophy. These undesirable qualities serve to disfigure and conceal a great deal of solid and valuable work which both his volumes contain. They are, however, only collections of essays, and give no complete connected statement of what the new philosophy really amounts to. The same could be said of Mr. James' "Will to Believe," brilliant and powerful as the essays are.

In his recent volume of Lowell Lectures, published under the title "Pragmatism," Mr. James seeks to give a connected statement. I regret to say that his book, regarded as a piece of exposition, appears to be a failure. It is evidently intended to be comprehensible by educated intelligent people, whether versed in the technicalities of philosophy or not. Yet even after careful study the reader may be left with a very vague idea of what Pragmatism really is, and with no idea at all of what the particular beliefs are which Pragmatism justifies as against their contraries. The exact drift of the book could only be discovered by a tedious com-

* "Pragmatism: A new Name for some old Methods of Thinking." By William James. (London: Longmans, Green & Co. 1907.)

OBITUARY.

CHARLES WILLIAM JONES, J.P.

It was our sorrowful duty to record last week, the death of Mr. Charles W. Jones, of Liverpool. The news came as a sudden blow, entirely unlooked for, and the sense of our great loss deepens the more we contemplate the far-reaching beneficence of his life and the place he held both in Liverpool and in our own religious community.

This sudden call came to him, as it did to his father, forty-six years ago, who on Sunday morning, August 25, 1861, was conducting the service at Gateacre Chapel, when in the act of prayer his voice failed him, and a paralytic seizure brought the unconsciousness from which he never recovered. He was only sixty, the son was sixty-six; both had lived a life of devoted, unselfish service, and were cut off in the midst of active duties. We recorded last week how Mr. Jones had attended the meeting of the Manchester College Committee on Monday in Manchester. Tuesday and Wednesday also were filled with the accustomed activities of his life in Liverpool. On Tuesday he was re-elected on the Licensing Committee, and on Wednesday morning attended its first meeting, when he seemed in his usual health, and a fellow magistrate "was especially impressed with his bright, alert appearance." That evening he was at home at "Allerton Beeches," his delightful house at Allerton, when the seizure came from which he did not recover consciousness. At ten o'clock on Thursday morning, Jan. 23, he passed away.

Charles William Jones was the second son and the fifth child of the Rev. Noah Jones, whose wife was a Darbishire. He was born February 3, 1842, at Derby, where his father was Unitarian minister at the Friargate Chapel. In 1848 they removed to Gateacre, near Liverpool, and Charles was eighteen when his father died. His mother continued to live at Gateacre to a great age. He went to the school of the Rev. John Brunner, at Everton, whose son, Sir John T. Brunner, was just his own age. At sixteen he was apprenticed in the office of Messrs. Lamport & Holt, shipowners, in Liverpool, and there the whole of his business life was spent. To be brought up under Mr. W. J. Lamport (like himself, the son of a Unitarian minister) was an inspiration to noble character and public service no less than to high business capacity, and it was an honourable succession which Charles Jones thus maintained. "Lamport & Holt," like "Rathbone Bros." has long stood for all that is highest and best in Liverpool commercial life, and in generous concern for the city and its people, and to this he made his full contribution. Mr. Lamport had intended to take him into partnership, while Mr. George Holt was to take his fellow-apprentice and life-long friend, Walter Holland. On Mr. Lamport's death in 1874, Mr. Holt fulfilled that intention by taking the two friends into partnership with himself. Thus from the date of his apprenticeship, Mr. Jones had just completed fifty years of business life. He became also a director of the Union Marine Insurance Company and had other similar connections. But while a thoroughly

successful and capable business man, Mr. Jones devoted a large measure of his time and strength to other interests, and these, indeed, were always paramount with him. There was practical religion in his business, because it was the ruling principle of his whole life.

He believed in the Kingdom of God, and that it could be brought into our midst here and now by the efforts of faithful men. In this connection we may quote the words of the *Liverpool Daily Post and Mercury*:—"He fulfilled every public function with which he was charged with exemplary efficiency. What, we confess, though, is more remarkable in our eyes is that his conscience and his temperament made all his work high-minded, and brought into play the best ingredients of a noble character. Charles Jones may well have reminded many of the fine lines of George Herbert, in which that godly poet honoured the perfection of that service in common things which is rendered 'fine' by the conscious presence in the rendering of it of devotion to the highest divine and human laws and inspirations. Such was Charles Jones—the last man to preach or to obtrude high motives—the first man to feel that he had been preached to by the common requirements of life in the continual presence of the unseen; that he must fulfil the great behest; that no consideration of ease or policy should deter him from active and vigilant fulfilment of a great public trust. The whole city remembers that he was one of the stalwarts in the cause of sound magisterial action when, two years ago and more, a moral crisis arose as to the action of the Licensing Justices under the new Licensing Act. Never will his courage and fidelity on that most difficult occasion be forgotten by his contemporaries, who admired the indomitable civic virtue which he and worthy colleagues evinced, and have been grateful for the fruits of it."

It was in 1892 that he was made a magistrate, two years after the moral crusade had received an immense impulse through the publication of Richard Armstrong's pamphlet on *The Deadly Shame of Liverpool*. They had been close friends from early days, and in Liverpool their fellowship in common work, both civic and religious, brought them very near together. Mr. Jones acknowledged, at the time of his friend's death, what inspiration he had received from Armstrong's faith and fearless action in this matter. His own services, especially on the licensing committee, but, indeed, in all his duties as a magistrate, were of the highest order. He was a staunch Liberal, and [twice fought (though unsuccessfully) a municipal election for a Wavertree seat in the Council; but his political opponents have born, warm testimony to his absolute impartiality, and to the wisdom and devotion of his work as a magistrate.

The story of his public and private beneficence can never be completely told. From 1870, when he married Georgina, daughter of Sydney Potter, of Manchester, it was a two-fold life of beneficence, in perfect union, though for years Mrs. Jones was a great invalid. Their home for a great part of the time was at Field House, Wavertree, and in Wavertree they maintained a district nurse to minister

parison of different passages with one another. The author's earlier volume, "The Will to Believe," still remains by far the most incisive and telling statement of the point of view which is called by the "new name."

From the present volume I select the following passage as typical of Mr. James's manner of expounding his first main principle: "The *true*, to put it very briefly, is only the expedient in the way of our thinking; just as the *right* is only the expedient in the way of our behaving. Expedient in almost any fashion; and expedient in the long run and on the whole of course; for what meets expediently all the experience in sight won't necessarily meet all farther experiences equally satisfactorily. Experience, as we know, has ways of *boiling over* and making us correct our present formulas." (Page 222.) This "first main principle," as I have called it, is a theory of the meaning of *truth*—an attempt to answer Pilate's question. Along with this Mr. James expounds another principle, which he, and most other Pragmatists, seem to think essentially involved in the former, but which, I believe, has no special connection with it. This second principle is a theory of "the structure of the universe." Reality, or the universe, is not "ready-made and complete from all eternity"; "it is still in the making, and awaits part of its complexion from the future" (page 257), and *at the hands of us men*. We have a real share in the process of creation. This theory affirms what has been called the *plasticity* of the universe.

It is evident that both these principles—namely (a) that a belief which *works* is true, and (b) that our action makes a difference to reality—involve elements of great importance, which need to be resolutely asserted in face of the pretensions of "Idealism," as expounded by Professor Henry Jones and others. My own quarrel with the current expositions of Pragmatism is simply that no proper recognition of the limitations of the two principles is given. Before I ever saw *The Will to Believe* I learnt Pragmatism from Browning and Carlyle, and in the concluding chapter of a little book, called *Leaders of Religious Thought*, I tried to show its connection with religious belief. S. H. MELLONE.

LANTERN LECTURES ON AMERICA.—Quite a number of the ministers who attended the meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Boston, U.S.A., have been delivering lectures about their visit and experiences. The lantern slides selected by the Rev. W. G. Tarrant and issued by the British and Foreign Unitarian Association have already been applied for by the following congregations:—Aberdare; Gateacre; Leeds; Holbeck; Llandyssul. London:—Acton, Bell-street, Islington, Kilburn, Wandsworth. Manchester:—Upper Brook-street, Moss Side, Mossley, Oldham. Preston; Sheffield; and Shrewsbury. Applications for the use of these lantern slides by ministers and congregations should be addressed to the Secretary of the Association at Essex Hall.

ALL our better moods are prophetic of eternity for us.—W. Mountford.

to the sick and aged poor, until on their removal to Allerton this private undertaking was merged in the local nurses' society. Mrs. Jones died in December, 1904, and latterly Mr. Jones had converted his old home into the Field House Girls' Training Home. He was President of the Liverpool Society for the Prevention of Cruelty to Children, and took a deep interest in the Children's Infirmary. Education was another great interest of his life, and he was on the Council of the Liverpool University, and Vice-President of the Board of Biblical studies. He was Chairman of the University Club, and took the keenest interest in the students' welfare. Formerly he allowed the use of his grounds at Field House to the University cricket club, and one of his last characteristic gifts was of a new pavilion, designed by his son, Mr. Ronald Jones, for the use of the University Athletic Society in the Calderstones' Park.

Mr. Jones was twenty-five when Charles Beard succeeded John Hamilton Thom as minister of Renshaw-street Chapel. With the congregation there (now at Ullet-road Church) he was closely identified, and from 1883 served as treasurer. In that and the previous year he was President of the Domestic Mission, and always took the deepest interest in its work, and that of the North-End Mission, among the poor. The splendid new buildings in Mill-street are largely a monument of his faith and zeal, in close fellowship with his friend and partner, Walter Holland, for years treasurer of the Society.

The National Conference of our Churches met first in Liverpool in 1882. At the second triennial meeting in Birmingham, he read a paper on "The Life of Our Churches in its Practical Issues," and when, in 1903, the Conference met again in Liverpool, he was President of the local committee. In the work of the Sustentation Fund, the first practical outcome of the Conference, and of the older Rawdon Fund, for the augmentation of ministers' stipends, he took the deepest and most practical and sympathetic interest. What his personal friendship and generosity have done for ministers, as for countless others, would be testified by many grateful hearts, but can be known completely only to the Searcher of all hearts. To the British and Foreign Unitarian Association Mr. Jones gave a very warm support, and in 1899-1900 was President. But perhaps his keenest interest among our institutions was centred in Manchester College, to which he had become a subscriber already in 1864. He served for a brief term on the committee, 1878-79, and then in 1892 succeeded the late David Ainsworth as treasurer and permanently joined the committee. Of what he did for the College, Dr. Carpenter has spoken in the tribute which we are thankful to be able to add to this imperfect record. In another column we have added a few more words as to the significance of his life. With his two sons, Mr. C. Sydney Jones, who is a partner in the firm of Lamport & Holt, and Mr. Ronald P. Jones, who has been for some years in London as an architect, it is needless to say that the deepest sympathy is felt.

THE FUNERAL SERVICE.

The funeral service, held in Ullet-road Church on Monday prior to cremation at Anfield, was deeply impressive, and a striking tribute to the high place which Mr. Jones held in the esteem of his fellow-citizens and fellow-workers in many fields.

The church was crowded in every part when the minister, the Rev. J. Collins Odgers, and the surpliced choir met the coffin at the chief door and passed in solemn procession to the chancel. "O rest in the Lord" and Chopin's Funeral March were played, and after the lessons, Psalm 23 was sung by all, and later in the service, the hymn, "O God, our help in ages past." Before the final collect and the Lord's Prayer and Benediction, Mr. Odgers spoke these words of committal, or rather of farewell:—

"Forasmuch as it hath pleased Almighty God in His providence to take unto Himself the life of our dear brother here departed, we now say farewell until we shall meet again. Farewell—in sure and certain hope of a resurrection to eternal life and to the heritage of the children of God."

Among the representative men present at the service were the Lord Mayor (Dr. Caton) and Sir Thomas Hughes, chairman of the Licensing Committee, Sir W. B. Bowring, Bart., Messrs. R. D. Holt, Alfred Holt, Philip H. Holt, and Richard D. Holt, M.P. Liverpool University was represented by Pro-Chancellor E. K. Muspratt, Vice-Chancellor Dale, and Professors Mackay, MacCunn, and Strong; the Board of Biblical Studies by the rector of Wavertree; Manchester College, Oxford, was represented by Dr. J. Edwin Odgers, the Revs. H. Enfield Dowson and P. M. Higginson, and Mr. A. H. Worthington; the National Conference by the Rev. James Harwood, and the British and Foreign Unitarian Association by the Rev. W. Copeland Bowie.

The Liverpool City Council was largely represented, and many other public bodies. There were also present the ministers of our churches in the Liverpool district, and a great gathering of personal friends.

A TRIBUTE FROM THE PRINCIPAL OF MANCHESTER COLLEGE.

It was with deep personal regret that I found myself unable to join in the solemn and impressive gathering last Monday at Ullet-road Church. Recent years had given me opportunities of knowing Mr. Charles Jones, which I had highly valued. He came from a family where the service of our churches and their principles had been long established as a duty and a delight. His elder brother, the Rev. R. Crompton Jones, distinguished by the purity of his character and the beauty of his contributions to our devotional literature, was associated during my youth with many memories of Lewin's Mead Meeting in Bristol. In college days I had been the fellow-student of a younger brother, the Rev. F. H. Jones, and his guest in the old home at Gateacre, where the venerable mother was such a benignant presence. But I do not remember to have seen Mr. Charles W. Jones till the Birmingham Conference in 1885, the second of the great series, when he delivered that stirring call to our religious

work, which he so nobly followed up by his personal example.

It was natural then, after such an appeal to ministers and laymen alike, that on the retirement of the late Mr. David Ainsworth from the treasurership of Manchester College, seven years later (1892), he should be earnestly solicited to undertake the office. It was full of grave responsibility. Funds were needed for the completion of the new buildings then in course of erection at Oxford. It was known that the splendid fabric would involve in time charges for annual maintenance on a scale very different from the modest cost of its London home. But Mr. Jones never faltered. With the courage and decision which constantly marked him, he threw himself at once into his new work. He loved the college—it had trained two of his brothers—and he loved Oxford—it educated his two sons. He believed with his whole soul in the college aims, and in the precious opportunities which Oxford secures of contact with many of the forces of thought and life destined to influence the future of the English people alike in politics and in religion. He resolved that he would support every effort to make the college as efficient as possible, and as beautiful. He was an ideal treasurer, for no one dreaded a balance on the wrong side when he kept the accounts. Accumulations of debt never frightened him; a few letters to friends restored order in the credit column. When the heavy electroliters, with which the college chapel was originally lighted, were felt to be unsuitable, he replaced them at his own cost with the delicate pendants which touch an evening service with such mellow softness. He carried the arrangements for the Martineau statue to a triumphant conclusion, and at the unveiling he allowed a little of the strong conviction which animated all his life to take shape in words. Like many very able men of affairs, who have no inconsiderable amount of general culture, he disclaimed all pretensions to philosophical thought, and modestly placed himself beside one of the early hearers of the teacher in Liverpool, who, when asked if she understood him, indignantly replied, "Understand Dr. Martineau? I should not presume to understand him!" "But," he went on, "although most of his writings might have been addressed to the wise, he had sometimes revealed his teachings to the babes. In his latest book (*The Seat of Authority in Religion*), those wonderful chapters on the person of Christ were so clear and simple that a child might understand them, and yet so pregnant with truth, that they were a perfect revelation, a revelation of the real Christ, the Christ of history."

There was the real master spirit of his life. From those who served him he probably demanded a standard of efficiency which it was not always easy to attain. From the ministers of religion he sought for like effectiveness, and when he did not find it, he boldly said so. But he had an inventive helpfulness which was extraordinarily prompt in carrying out designs of secret kindness, large and small. His devotion to the work of the Mill-street Mission is well known. He

made it possible for the National Conference to meet in Oxford (in 1906) by a few brief words of guarantee, which covered all difficulties of hospitality. A year ago he received into his own house two college men, one from Hungary, and one from New Zealand, during the Christmas vacation, that they might explore the manifold varieties which Liverpool life enfolds. And his was the decisive insight which again and again at a college committee or a university council settled some difficult question. The vice-chancellor of the University of Liverpool said to me only last Friday (I trust that he will pardon me for quoting him), that he had seen with admiration during the last five years how many of his judgments had come true. And behind all lay deep wells of affection which only those could realise who were privileged to witness the ideally beautiful relations of his home, where husband and wife, parent and sons, were knit in inexpressible confidence and sympathy. When the late Richard Armstrong passed away, he lamented that no one was left among the early friends who called him "Charlie." Beneath the energy of enterprise and the incisive speech which often marked his ways, he carried the strong man's simplicity and steadfastness of purpose, and the childlike heart of reverence and love.

J. E. C.

MR. WILLIAM BANKS.

THE Unitarian Congregation at Newport (Mon.) has suffered a severe loss by the sudden death, in his 78th year, of Mr. William Banks. Mr. Banks was born at Market Drayton, but spent his youth at Newcastle-under-Lyme.

In early life he was for some time a student under the Home Missionary Board, and he had for a short period charge of a congregation at Blackburn.

In 1881 Mr. Banks settled in Newport, and he was keenly interested in the founding of the Unitarian Free Christian Church there, about three years ago, remaining to the end one of its most staunch supporters.

In politics Mr. Banks had for sixty years been fighting the battle of Liberalism at both Parliamentary and Municipal elections. He served for some years on the Newport Town Council, to which he was elected without canvassing for a single vote. Adjoining his house at Newport he had erected, at his own expense, a building known as "The Forum," where "men of all shades of opinion are invited to a discussion on any subject which may be deemed of interest." Meetings held in this hall have had considerable influence on the political life of the town. Though always a strenuous fighter, Mr. Banks had, by his sincerity and devotion to duty, won the respect of his strongest opponents, many of whom have testified to the esteem in which he was held.

Mr. Banks was interred at Newport on Wednesday, January 22, the service being conducted by the Rev. A. Golland. Many prominent Liberals (including Mr. Lewis Haslam, M.P.) were present at the graveside, and the Unitarian congregation was well represented by officers and members.

THE CHILDREN'S COLUMN.

A HYMN OF BATTLE.

THERE is one hymn which seems to me to be a word picture. It shows us two leaders standing facing each other ready for battle. One of the leaders is dark and sullen, the other is a woman in shining white armour, and on her shield is her name, Truth, while the name of the first is Falsehood. Between them stands a messenger of God, and to him he calls all the people of the country. As they come before him, he bids them to choose which leader they will follow. Then, because Falsehood looks strong, many choose that side; only a few of the very bravest stand out on the side of Truth. The battle begins, and Truth seems to be beaten, and those on her side are chased and persecuted, nearly starving on wretched crusts, till Truth and some of her followers are seized and dragged on to the scaffold, while Falsehood sits on the throne which has been placed opposite, to see her execution. But the poet sees that this is not the end, for behind, in the shadow, stands the unseen God, keeping watch over His own, till the throne totters and falls and Falsehood perishes, while on the scaffold Truth rules triumphant. Do you know of this picture-hymn? If not, ask your fathers to show it to you. It is taken from a poem by an American named James Russell Lowell, and he means it for a picture of life which is true for every one of us. For every one of us has to decide whether we will be on the side of good or evil, true or false. I will tell you of the great "cause" which led to Lowell's choice.

Have you been to a cattle-market and seen sheep and cows being sold? Has your father ever bought a horse or a dog, which, at first, perhaps, fretted after its old master? Or perhaps Puss had a little kitten, and, after a while, mother said, "We really can't keep both, we must give kitty away." How miserable poor Puss has been for days, looking and smelling and calling everywhere for her baby. But supposing we had been talking of people instead of animals, how dreadful it would be. Fancy your friends being set up in the market, and poked and stared at as the farmer does to cattle! Or your father being sold to go away and work for a new master, however cruel he might be! Or you children taken away from parents and home, perhaps never to see them again! All this, and much worse, may happen to slaves. It is not a hundred years yet since English people set their slaves free, and slavery went on much longer in the great American country of the United States. There, even good people thought that negroes did not think and feel and love the same as white folk. But that was false, and by and by one brave white man or woman after another went over to the side of Truth, so that the cause of Freedom for the slaves was like a Messiah (which means here a *chosen messenger*) from God, asking them to choose between the good and evil side. Many of the writers whose hymns we have in our books joined these Abolitionists, as they were called. Among them were Whittier, Longfellow,

Harriet B. Stowe, Emerson, and our writer. Lowell said, "I will never enter a church from which prayer does not go up for the oppressed and fallen—as if God had ordained our distinctions of colour, and as if Christianity had forgotten those that are in bonds." So he made his choice, and stood for the slaves, when there were very few who did. He was the son of an Unitarian minister, and was educated to be a lawyer, but he never became one. He soon began writing poems and articles in papers and magazines. Many of them were on behalf of the slaves, and they were like a trumpet-call bringing over other white men to help them. After Whittier, he became the editor of *The Pennsylvania Freeman*, a newspaper to help the cause of Abolition. There was real, terrible war before it was settled, but in 1863 the slaves were freed—Truth had conquered. We cannot conceive of the joy, not only of the slaves, but of those who had been brave enough to choose the right when right seemed weak.

And you? You are called to choose day by day; how will you choose? We have to choose not only if we will side with truth, but also if we will be brave enough to do so when there are only a few on the side of right, or even if we have to stand alone.

A few weeks ago I saw a great factory on fire. One fireman was sent up the highest ladder, to stand on a shaky wall that, with his water-hose, he might fight the flames. After a while another went to help him, but at first he stood there alone, with flames shooting out below him, and clouds of smoke shutting him often from our sight. How anxiously the great crowds watched, and how they cheered when he came safely down! They recognised him for a hero. But every boy or girl who stands alone for the right is as truly heroic. When the great Mr. Gladstone was a young man he was at a party where one of the company sang a song which made a joke of sin. Every one laughed except Gladstone, he alone refused to applaud. Will you dare to refuse to laugh at wrong? In France, at a place called Aigne Mortes is an old prison, and into this prison, about 300 years ago was thrust Marie Durand, a little girl of eight years old. "Renounce the Protestant faith which your parents have taught you," said the priests, but Marie had chosen the side of truth. For forty years she was kept in that prison, and to-day may be seen the stone on which she scratched deep with a hair-pin, "Résistez," that is, "Stand firm." I think of this child standing firmly to her religion, in prison till she was a woman. You will not be shut in prison now for sticking to your church, but you may be tempted to leave it. Sometimes people change their church because they honestly feel that some other is truer and better, and then they are quite right to go. But it is cowardly and ignoble if they leave the one they feel to be truest because it is not a fine building, or has not very good music, or there are not many rich people. The brave ones will stay in their poor little church and try to help it.

Next time the hymn "Once to every man and nation," is sung, will you think of its meaning? EMMELINE J. DAVY.

The Inquirer.

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LONDON, FEBRUARY 1, 1908.

A SORROW AND AN INSPIRATION.

THAT is what the death of every true man must bring to his friends. It is what all must feel, who had any knowledge of the far-reaching beneficence of his life, at the death of Mr. CHARLES W. JONES. "One of the best and noblest men it has ever been my privilege to meet," the Lord Mayor of Liverpool wrote of him to his friend and partner, Mr. WALTER HOLLAND, and in the community of our churches there are many who will echo those words, and feel that they have lost a friend, whose memory will remain an inspiration to strenuous and unselfish service and loyalty to all noble ends.

We have attempted this week some record of his life; but the leisure for which we hoped has been denied us to realise more fully, and to put into words our sense of the full significance of such an example as his. He would always wish it to be remembered that he was trained for business and for public service under WILLIAM JAMES LAMPORT and GEORGE HOLT, that he belonged to the Renshaw-street congregation during the whole of the Liverpool ministry of CHARLES BEARD, and that he was RICHARD ARMSTRONG'S friend, and shared with him and carried on after his death some of the most difficult of his public work, which yet went deepest in the vindication of a true manhood in all the relations of our social life.

He believed, as he said at the Birmingham meeting of our National Conference, in the Kingdom of God. The only church he cared to serve was one which urged a man "to spend his life in trying to improve the present, to throw his whole strength and energy into the attempt to make this world better, brighter, happier than he finds it." And in that matter of the kingdom, he acknowledged that CHRIST alone was his teacher. In serving his own church his hope was that he might be hastening the establishment of the Universal Church of God. "A true sense of the Fatherhood of God, the majesty of duty, and a desire to follow in the footsteps of CHRIST," ruled his life. Now he appeals to us to be true, as he was true, to that high ideal.

OUR GREAT PROBLEM.

DISCUSSION.

THE Church idea, whether Unitarian or Free Catholic, does not appeal to me at all. My instincts, like the traditions of the many-named religious body to which we all belong, are entirely against it. The only "Church" I can recognise is the Universal Church of God (not of Christ, as Mr. Lloyd Thomas would have it), in which all devout souls have a part and place. The Congregational principle seems to me the only right one, each group of worshippers responsible to God and one another, and free from outside interference, except so far as they may seek assistance from brethren on terms mutually acceptable. This does not prevent a close association and hearty co-operation of congregations, which, rather than the creation of a fictitious "church," is surely what we ought to seek.

Now, such co-operation of congregations we already have in the greater part of the country. Though the organisation of our district associations may not be perfect, it is far more complete and satisfactory, at any rate, in several areas, than we get credit for. The Yorkshire Unitarian Union, e.g., is constituted of the ministers and elected delegates of all the congregations in the county. The North and East Lancashire Unitarian Mission is on the same basis. In both cases the strong churches co-operate to help the weak. In neither case is a word of objection ever heard to the name of the organisation. There is no time to trouble about names; there are more important affairs in hand. I mention these two district associations because during sixteen of my years in the ministry I have been connected with one or other of them.

Mr. Wood rightly pleads that we do not want to create any new-fangled organisation, but rather to develop naturally along existing lines, which evidently represent our historical and unforced tendency. This, I am sure, is our only course of safety. Here are our district associations doing admirable work; here is our venerable and practical British and Foreign Unitarian Association, without which many of our congregations would never have been founded and many more would cease to be; here is our National Conference, to which the congregations send their representatives for discussion of the great problems connected with our life and work. We have machinery enough to hand; all we want to do is to co-ordinate its various parts, unify its working, and supply the steam, the direction, and the personal service.

But so long as there is any element of discord or opposition between the National Conference and the British and Foreign Unitarian Association, our efforts will be stultified. There ought not to be anything but friendly and eager relationship between the two. But while the Conference tries to be more than it was intended to be—a Conference—and attempts to usurp executive functions which for nearly a century have been exercised by the Association, we shall remain in our present unsatisfactory state. The Conference was created by the Association; it must learn, and that

early, to act in harmony with it and not undertake tasks for which it is not fitted. This very problem was solved long ago by our friends in the United States. Article VI. in the Constitution of their Conference reads: "The National Conference, until further advised by its experience, adopts the existing organisations of the Unitarian body as the instruments of its activities, and confines itself to recommending to them such undertakings and methods as it judges to be in the heart of its constituency." It is time we had settled our problem in the same way, and begun to move together instead of pulling in different directions.

But then we are confronted with the Name difficulty. Weary as we are of this discussion, it will always hinder and spoil our possibilities of union until we have settled it. There is no use in hunting for new names. Here again we must develop along existing lines. The names Christian, Quaker, Methodist, flung in contempt at estimable bodies of people, have been accepted and made honourable. Why not the name Unitarian? But in that case we must make the meaning of the word explicit, as broad as possible, as open to improvement as you will, but clear and definite in its significance. The name Unitarian has been well said to represent a *movement* rather than a belief. It stands for a spiritual attitude rather than a theological profession. If this is clearly understood—and it could be made perfectly plain by a declaration in which the Association and the Conference could unite—would there be many in our fellowship to reject it? It is the confusion and misunderstanding which have been allowed to slur the name that are accountable for most of our trouble. Clear these away, and we should be found nearer to one another than we sometimes seem to be. I have been reared in the atmosphere of Martineau, and yield to none in my passionate love of freedom, for the individual soul and for every congregation of worshippers; but I long for this Name controversy to be settled by a broad interpretation that will silence our bickerings, and then we can get to work together.

Again, I look across the Atlantic for a guiding word. I had long been of opinion that the American solution of the problem as to the relation between the Conference and the Association was the right one for us; my inquiries and observation on the spot last year confirmed me strongly in this feeling. When the feeling was more acute and the danger of a split more imminent in America than it has yet been with us, the following preamble to the constitution of the National Conference was adopted at the Saratoga Conference in 1890, and like magic the difficulties cleared away:—"The Conference of Unitarian and other Christian Churches was formed in the year 1865, with the purpose of strengthening the Churches and Societies which should unite in it for more and better work for the Kingdom of God. These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man. The Conference recognises the fact that its constituency is congregational in tradition and policy; therefore it declares that

nothing in this constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims." I am ready to accept this as the basis of our Conference, and as the interpretation of the name Unitarian, and I believe that such a resolution passed at our next Conference would do more to unite us than anything which has yet been suggested. Let us simplify its cumbrous name, and call it, say, "The National Conference of Unitarian and Kindred Congregations," or "of Unitarian and Free Catholic Congregations." With such an explanation in the constitution, the name "Unitarian" would be accepted by far the larger portion of our ministers and members, and those who want a secondary title might be asked to agree upon a simple one, and the Unitarian section would doubtless accept it. Certain it is that we have to have a name when we face the world, say, with a National Convention which the newspapers naturally insist on calling Unitarian, or with a van mission, or with an attempt to gather a new congregation. If we have "a common faith," as Mr. Wood says we have (and I believe it), it would be great gain to have a common name, even if it were two-barrelled.

So, with regard to membership of our congregations, I should welcome some positive affirmation, not of a creed, but of a covenant, to which we could all agree. Theological we are bound to be to some extent, *pace* Mr. Lloyd Thomas, because we worship God, and because all our trust deeds bind us to that sublime affirmation, and to worship and service. Our freedom is nothing except as a condition for truth. The members of my own congregation are invited, not constrained, to sign the roll-book, which declares: "We, the undersigned, desire to unite for the worship and service of Almighty God," using the very words of the trust-deed. Why could we not agree to recommend to

our congregations some such covenant as this—and I have seen none better expressed: "In the freedom of Truth, and in the spirit of Jesus Christ, we unite for the worship of God and for the service of man"? The annual service of recognition of new members and of self dedication for all members alike many of us have already, and it may become a general institution. But it must come because it is wanted by the minister and congregation, and not through any constraint of ecclesiastical persuasion. I am glad of Mr. Wood's assurance that he would be no party to any organisation that involved theological tests or limitations, though in that case it is dangerous to begin talking of Christ not being sufficiently preached, just as Mr. Lloyd Thomas's emphasis on the ceremonies of Baptism and the Lord's Supper arouses one's Nonconformist instincts. All modes of worship, rites, and ceremonies must be left to the conscience of the particular ministers and congregations, and no other has a right to criticise or condemn.

I cannot agree that a money subscription is an improper condition of church membership. There are scarcely any who could not afford a penny a week, which might be

paid through the envelope offertory, and *ipso facto* constitute membership, as is the case in many places; and the money taken may well be accepted as a symbol of sacrifice, a seal of sincerity.

The weekly penny fund, which Mr. Wood suggests, however, is quite impracticable. Anyone who is familiar with the membership of our poorer congregations knows that it is asking an impossibility. And, moreover, the Sustentation Funds already existing should first be strengthened and called upon to make larger gifts if they are required and deserved. But I am convinced that the right way to help many of our congregations which can never be self-supporting is to encourage them to form endowment funds which will relieve the district associations from the weary burden of "doles and grants." This plan is being worked out with great advantage in East Lancashire. It helps the congregations to independence, and sets the association's funds free for extension work.

The grouping of churches is no new idea. It has been tried with varying success, and at present there is a tendency to extend it still further. But all is not so easy as it looks on paper. The individuality of the congregations has to be reckoned with, and rightly so. The prejudice against the services of lay preachers, the fact that many of them are not adequately equipped for their admirable work, and the stumbling-block of fees which some of them expect, suggest other difficulties, all of which might perhaps be overcome if we would only stop our internal dissensions and get to business.

I hope this discussion will be the last of the kind, and that it will go on until it results in some practical issue. This constant controversy weakens our forces and prevents progress. If we can all keep together, and find we have "a common faith," and something like the same ideal, in God's name be it so. If not, let us separate and be all the stronger for it.

C. J. STREET.

Sheffield, January 28, 1908.

SIR,—Mr. Wood amazes me. He commences by stating that our real trouble is lack of religious life, "God in the soul and the soul in God"—everything else is secondary to this. Methods, organisation, good taste will never save our churches. And then he devotes nearly seven columns to these secondary matters, thereby giving the impression, which succeeding contributors have in part supported, that the secondary is, after all, vital.

Now I am far from adopting the position of Mr. Bowie that problems of organisation tend to solve themselves. This policy has worked ruin in church and state, and the vigorous collective interference we are witnessing to-day indicates how far we have travelled from "laissez-faire" methods. Mr. Bowie is a brilliant example of this repudiation in our denomination.

But important as organisation is, it is not primary. The first and essential question is the one raised by Mr. Lloyd Thomas, "What are we getting at?" Do we all desire the same thing? The presence of two rival organisations in our midst would indicate that we are not agreed. Now, until we face this fundamental ques-

tion no headway can possibly be made with organisation. There will be cliques and subterranean warfare, but no healthy denominational life.

Mr. Whitaker thinks that Mr. Wood has taken a line of great wisdom in passing to secondary issues. But I feel it is not only not obvious but absolutely impossible for men to unite in work if they are not united in ideas. It would be absurd to ask a Tariff Reformer and a Free Trader to unite and contribute to a common political fund. Yet their divergence would be no greater, I fear, than would exist in our churches if we attempt to organise on a distinctively Christian basis. Mr. Wood's conclusion assumes the whole point at issue. Certainly it is possible for men of a common faith, having one object in view . . . to create a working union for the welfare of the whole. But have we a common faith? Have we one object in view? If so, will Mr. Wood state it for our guidance. Only if it is to stir hearts and create a working union it must be more definite than "the banner of freedom, light and truth." Mr. Robert Blatchford could march under that banner, and so, if I mistake not, could Father Tyrrell—if they thought it worth while. Hence the first question that presents itself when one considers Mr. Wood's scheme of church organisation, does it apply to our churches as a whole or only to a part?

Martineau observes (§ vi. Christian Theism, an Introductory Chapter to Tayler's "Retrospect") "that the ranks of English Theism have been largely recruited from the Unitarians; among whom some congregations have been formed, which abstain from any Christian profession and use no Christian rite." But "there are many Unitarians" who "refuse to quit the line and disown the obligations of the Christian succession; and conceive that, by identifying their religion by name with the religion of Christ, they mark at once its source and its type with exactitude."

There is room, as Martineau adds, for both types, and fundamental as their divergence is, they may exist together in an unorganised body. But directly an attempt at closer relationship is made, on the lines suggested by Mr. Wood—a religious pledge, circuit system and national contribution—the impossibility of union becomes apparent. Mr. Bowie anticipates this difficulty and deprecates an encyclical. So do I. They are about as useful as Royal Commissions. I would suggest something more effective. This discussion arose in part out of my Northampton paper. I then pleaded for the organisation of a church of Unitarian Christians. Will the leaders and officials of our two principal associations face this issue? Are they willing to help our community "to aim at being in little an image of what the whole Church of Christ should be?" That is, are we to organise on definitely Christian or Theistic lines? If we could have a clear statement on this question, we should be able to discuss the further matters of church membership and the like. The issue is clear and decided. We cannot organise on both bases; it must be one or the other.

Mr. Lloyd Thomas, with his customary courage, tells us where he stands. "The only church that commands my whole-

hearted service is the Universal Church of Christ." But when we ask what this means, and how he relates this universal service with his particular service to our group of churches, we are left with a nebulous answer. He can only relate the two by the crucifixion of thought on his undogmatic principle. "The distinctive feature of our branch of the Church of Christ is not a theology," "we stand fast in the liberty with which Christ has made us free." "Membership in such a church must be no mere matter of dogma, of or cash nexus, but a vital devotional organic fact." He overlooks the fact that, in stating that we are "a branch of the Church of Christ," he has surrendered his undogmatic principle and become dogmatic on the Christian life, in the same way that the Theist is dogmatic over his belief in God. We cannot escape doctrine. The vital devotional organic fact "*has to be thought out.*" We must serve the church with our head as well as our heart. And the unfolding of the implications of the one great devotional fact which constitutes the Church Universal—love for a person—will explain why there are many branches in the Church of Christ, each having some specific and distinctive theology which most truly interprets for its members this "free catholic Christian life!" As men in love for their country group themselves in parties for service, so, in the Universal Church of Christ we have groups of like minded. The evil in the past has been that each branch has mistaken itself for the whole tree and anathematised the rest. And this extreme has begat the other extreme of undogmatic fellowship in a vain attempt to transcend inevitable differences. As a truly Christian principle of relationship between the different denominations in Christendom, it is vital and splendid, but as a principle of association for any particular denomination, it is vain and hopeless. Mr. Lloyd Thomas errs with J. H. Newman only from the opposite pole of thought. As Dr. Mellone points out, Newman failed to "distinguish between religion itself and a particular expression of it in doctrine and ritual" ("Leaders of Religious Thought," p. 56). So Newman insisted on *one* complex dogmatic visible church, and Mr. Lloyd Thomas on *one* anti-dogmatic visible church—and both are impossible.

Mr. Thomas shares this fallacy with Hamilton Thom, to whom he appeals. Thom, in "Christ the Revealer" (p. 82, 1898 edition), would have nothing more enter into the constitution of a Christian church than the common ground of Christian union—to develop in human nature the image of God given us in the Man Christ Jesus. But the delightful thing to observe is that both master and disciple are splendidly inconsistent.

Thom, when he comes to "our devotional character as a branch of the Christian Church" can only enumerate some of the particulars in which *our views* of God and Christ ought to feed the intense life of devotion (p. 89), thereby indicating that our churches are grouped round a distinctive theology. And Mr. Thomas is constrained to work for Unitarianism because he believes in "a body of sound doctrine." I fail to see how anyone can work for

Unitarianism and keep it out of sermon and prayer. The one is bound to influence the other. I have been told that sound Unitarian doctrine issues at times from the High Pavement pulpit, and I rejoice to hear it. If not, why is it important to have "a precise, reasoned, articulated theology at all?" If it does not affect our worship and our conduct, doctrine becomes a superfluous luxury, and our college training a splendid waste of time and effort. But Thom is surely right in attempting to show how doctrine ought to influence piety, and the instinct of Mr. Thomas in working for Unitarianism is sounder than his theory.

I criticise with reluctance, because I have learnt so much from Mr. Thomas. But I am constrained to speak out since the misuse of his favourite principle, vital as applied to the Universal Church, futile when made the uniting bond of a particular church, hinders the real object Mr. Thomas is making for, and which I whole-heartedly accept. That object I take to be the vital truth that "Christianity lives on, and we with it. . . . We are of an innumerable and invisible multitude, and all the Churches of Christ salute us. ("Free Catholic Church," p. 104.) He desires to awaken us to our living Christian inheritance. He would show how our spiritual life is the genuine offspring of the living religion of the whole Church of Christ. And the great passage he quotes from Dr. Drummond's book enforces his whole contention. The Church of Christ is "the permanent organ of Christ's spirit. . . . It claims men as its own, choosing them rather than chosen by them." This is "the vital devotional organic fact," the essential foundation of any and every Christian church. This truth possesses Mr. Lloyd Thomas, but it must not blind as to the other truth that every spiritual experience compels interpretation, and the greater the experience, the more varied will be its doctrinal, ritual expression.

By his devoted service in our ministry Mr. Thomas shows how the Unitarian *Christian* attitude "most vitally and truthfully chooses and claims" him. Hence, while he may object to a Unitarian church, organised *apart* from the Christian tradition, I cannot see why he should refuse to work for a church of Unitarian Christians, preserving their organic connection with the Church Universal and "in the power of that Catholic life welding themselves into living obedience to Christ our Head." Such a church, far from repelling, compels my allegiance. In spite of all resistance, it claims and chooses me. And in its service I would humbly crave a place.

F. HERRING VAUGHAN.

Mansfield, Jan. 29, 1908.

SIR,—It is with much diffidence that I venture into the arena of the discussion on "Our Great Problem," but I shall be glad if you will allow me space for a few observations. It is, as we all know, "more life and fuller" that our churches need, and one way of securing this is to endeavour to find out where we have been lacking in the past. This is what the Modernists are doing in the Church of Rome. They are proving that its real

life-giving power is dwindling because it has lost touch with the needs of the world, and this not only in the matter of outworn dogma, but of the very stuff and substance of its daily life, physical and moral, as well as intellectual and spiritual. They see the Church and the world drifting apart, and both now far away from the lofty ideal of the unity of Church and State which possessed the soul of Dante. That ideal was, indeed, never realised, and in its mediæval form is impossible of realisation; but what we seem most in need of now is *some* ideal for the Church, which shall not only help individuals to realise the best that is in them, but shall serve as a guide and an inspiration to the whole organised body in its dealings with the outside world. It is for want of this that the moral witness of the Church has failed so conspicuously; it has let the world go its way, and has shown no concern in its interests and struggles, and no sympathy with its growing ideals, as is pointed out by Mr. Henderson, M.P., in the quotation you give from him this week. Examples of this are patent. Take the question of national education. The supreme importance of the cultivation of the bodily and mental faculties of *all* the children of the nation has been constantly overlooked in the struggle for or against clerical control. Then, again, the commercial system under which the slum problem of our great cities, and no less the luxury problem of the idle rich have come into being, has been allowed to grow up without a word of protest or even a sign of understanding on the part of the churches as such. The enormous expansion of our power over native races—whether for good or ill—has been no concern of theirs; nor has the alarming increase of militarism and armaments on the one side, or the steady growth of a desire for international peace on the other; nor the havoc wrought by the false double standard of morality; nor the many legal injustices suffered by women; these are all accounted civil and secular affairs, and relegated to the region of "politics" and the State.

Then, too, as Mr. Henderson says, the ideals which are growing in the minds of the democracy, of equal justice and equal opportunity, and the solidarity of mankind, are for the most part utterly ignored by the representatives of organised religion. And then surprise is expressed that the world turns its back on the Church, and that materialism and mammonism are rampant in our midst!

It is the fault of no one sect, but of all, and all are now waking up to the grim irony of such a state of things in a Christian country, and acknowledging with shame and compunction of heart that something must be wrong with the methods on which they have relied for so long. Our own body is guilty with the rest, though it was at one time a legitimate source of pride that we stood almost alone for the sacred cause of "civil and religious liberty all the world over." That struggle, however, is a thing of the past, and it is hard to say what we stand for now. Modernism is making itself heard in our own ranks, and those of us who have taken our stand on that side feel that our Church, which has

gained its freedom, and is no longer hindered by the fetters of orthodoxy, ought to be in the van of those who are striving to bring the forces of organised religion to bear on the many problems which perplex and sadden the hearts of all thoughtful observers, and thus hasten the time, in whose coming we fervently believe, when Church and State alike shall become the kingdoms of our God and of his Christ.

CATHERINE GITTINS.

SIR,—Though a member of the Society of Friends I am following with keen interest your discussion of the "Great Problem." I venture to think that it would clear the ground if those who wish to drop the name "Unitarian" would answer a question which I have often asked, but to which I have so far failed to gain a reply:—"Is there room in your group of churches for persons who, starting with entire freedom of thought, come to an 'orthodox' conclusion?" That is to say, for persons like myself, who, having followed the light given them, so far as they could, independent of authority, have been driven to the conclusion that there is substantial truth after all in the doctrine of the Trinity, and in the Johannine conception of the "Word made flesh"? If the answer is affirmative, will not a "Free Christian Church" include more persons than its advocates will quite know what to do with? And if negative, what becomes of the adjective, "free"? Is not the negation due to the prior assumption that free thought can only issue in a negative direction?—which seems much like the old dogmatism in a new form.

As an interested onlooker, I do not see how you can afford to drop the designation, "Unitarian." It seems to me that any church or religious society can only do its work in the world if it has some clear message. That each man is to be free to think as he likes does not seem to me to be such a message.

EDWARD GRUBB.

[Our response to Mr. Grubb's welcome letter, and some comment on the discussion so far as it has now gone, we must reserve until next week.—ED. INQUIRER.]

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

DEAR SIR,—May I, through your valuable columns, draw the attention of Unitarian preachers, laymen, social workers, class leaders or teachers, who are earnestly working in connection with our churches for the welfare of their fellow men, to the following *Syllabuses of Study on Social Problems of Modern Civilisation*, which are now ready for issue by the above Union to all applicants.

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A. H. BIGGS.

Cliftonville, Margate. Jt. Secretary.

CHANNING AND HARNACK.*

BY THE LATE REV. J. W. CHADWICK, OF BROOKLYN, N.Y.

FROM much reading of Channing, I turned, not long since, to Harnack's "What is Christianity?" and presently found my thought running on the parallel rails of a comparison between the two men, the detonations and the connotations of whose names are, of course, extremely different. Yet of what is most essential I found more agreement than difference. Channing was no scholar, and at this point presents the sharpest contrast with the elaborate and suffocating erudition of Harnack's "History of Dogma." Harnack is the darling of the new orthodoxy, and Channing was esteemed a heretic and "blasphemer" in his day; but it is plain enough that Harnack's departure from orthodox standards in his New Testament criticism is much wider than Channing's. The new Testament was for Channing quite as much a supernatural book as for his orthodox contemporaries, though its inspiration was for him plenary, and not verbal. Turning to those particulars which part men to the right and left, it does not appear that a doubt of the authenticity of the Fourth Gospel ever entered his mind, or a doubt of the virgin birth of Jesus or of his miraculous resurrection from the dead. The miracles attributed to Jesus gave Channing no anxiety and occasioned him no doubts. In regard to all these things, Harnack's position is much more that of Theodore Parker than it is that of Channing. In opposition to Theodore Parker's South Boston sermon the Boston Unitarians generally insisted that, to be a Christian, a man must believe the teachings of Jesus because he wrought miracles. Channing could not accede to this, but hardly could he consider a man a Christian who denied the miraculous character of Christianity. Harnack writes, "The question of miracles is of relative indifference compared with everything else in the Gospels." At the beginning of the Gospels, at least Matthew and Luke, we have a cycle of wonderful birth-stories centering in the virgin birth of Jesus; and at the end we have the resurrection of Jesus from the dead. Harnack rejects the birth-stories with entire simplicity. He cannot give up the resurrection of Jesus so easily; but, as anything concrete and tangible, he gives it up. We cannot be certain, he says, that Paul ever heard the story of the empty grave; and as for certain appearances of the risen Jesus, "no clear account of them can be constructed," and "there is no tradition of single events that is above suspicion." "Either, then," he says, "we must decide to rest our belief on a foundation unstable and always exposed to fresh doubts or else we must abandon this foundation altogether, and with it the miraculous appeal to our senses."

As to the personality of Jesus, Harnack is agreed with Channing that no theory of it is necessary to the Christian life. At the same time he is confident, as Channing was, that the New Testament is sufficiently explicit. Everywhere, he assures us, the gospel is the gospel of the Father, not of the son. Jesus describes God as his

Father, as greater than himself, as alone good. Of himself Jesus can do nothing. "He prays to the Father, he subjects himself to His will, he struggles hard to find out what it is and do it." "Aim, strength, understanding, the issue, and the hard *must* all come from the Father. This is what the Gospels say, and it cannot be turned or twisted. This feeling, praying, working, struggling individual is a man who in the face of God associates himself with other men." Here is a view of the personality of Jesus that is not only as humanitarian as Channing's, but much more so, though Channing's "Arianism" was much subject to the stress of his humanitarian spirit, and at length quite broke down. But nowhere does Harnack's thought of Jesus become so frankly human as where he says that Jesus "simply shared with his contemporaries" their views of a personal devil and his kingdom and of demoniacal possession. I cannot imagine anything that would give a better idea of the distance Harnack has travelled from the high orthodox standpoint than his pathetic plea for our kindly consideration of the imperfect knowledge of Jesus.

So far, I have found more difference than agreement between Channing and Harnack, and Harnack, at every point, the more untraditional, less orthodox. But coming to Harnack's statement of the special teachings in which the essential spirit of Jesus issued, I find a remarkable agreement between it and Channing's habitual emphasis. The kingdom of God and its coming; God the Father and the infinite value of the human soul; the higher righteousness and the law of love,—such is Harnack's threefold construction of the essential teachings of Jesus; and it is Channing's construction of those teachings in like manner and degree. Each term, says Harnack, is inclusive of the other two. Who that has ever studied Channing has not been impressed with this aspect of his thought? State his view of the divine Fatherhood or the greatness of the soul or the true social life, and there is nothing more to say. Each prospect opens out into the other with an inclusiveness that is not to be escaped.

I have a purpose in this meagre exposition. Harnack, although he is the most distinguished of contemporary theologians, does not stand alone. He has many great allies, and he is highly representative. In the lecture-room, where he gave the lectures now printed in the book "What is Christianity?" there are six hundred and sixty students' chairs; and every one was occupied, and many students bestowed themselves along the wall, upon the window sills, and about the door. But the interest in Harnack which had this vivid illustration has many another. Thousands of eager minds in Europe and America are turned to him for light and leading. And he is only one of a great company of scholars who, with marked individuality, but with essential agreement, are making wide departures from the traditional orthodoxy, both critical and theological,—departures so wide that they take those making them much farther from the familiar havens than our earlier Unitarians ventured on the untried sea. And what does this mean if not that the designations which until quite recently have answered tolerably well have

*An article contributed to the *Christian Register* of April 3, 1902.

become miserably inadequate? The old divisions of orthodox and Unitarian, orthodox and liberal, are getting to be utterly absurd. There are thousands of people in churches nominally orthodox, hundreds of preachers in nominally orthodox pulpits, who are less orthodox than was Channing and the body of our Unitarians, clerical and lay, from fifty to seventy years ago. Many of these, especially on the critical side, are hardly more orthodox than our Unitarians of the more modern type. The old names are getting to be names that do not signify. There is to-day ten times as much liberal Christianity outside our Unitarian bounds as there is inside of them. And here is something of which those who are Unitarians "from the ground up" may well be glad. We may wish that more would come than do, and join themselves to us. Such a wish may be entertained in an ignoble fashion, and again it may be entertained in a fashion that is not ignoble. We may think our own expression of the liberal thought the most consistent to which it has yet attained; and many of those remaining in the older churches may seem to us to be in a false position, to be giving countenance to what they inwardly condemn, to be subjected to injurious compromises in order to maintain themselves in even partial sympathy with the things that are passing away. Then, too, a sentiment of loyalty comes in, which is not unworthy. Thinking of what the fathers did and dared for the Unitarian cause, some of us would like to see it thrive *for their sakes*, to have its outward prosperity and the numerical increase of its adherents a glorious monument to their fidelity on dark and lonely ways. At this point, however, we are obliged to remind ourselves that, "so the right word was said and life the sweeter made," Channing would not have turned his hand to change a man's denominational allegiance; and there were many of the early Unitarians who were of one mind with him in this respect.

The main facts are these: that our present Unitarianism does not even approximately exhaust that body of liberal Christianity which is loosely spread abroad in Europe and America, and that, while rejoicing heartily in this diffusion of our characteristic thought, we ought to feel and manifest a sympathy and community with it such as we have not felt and manifested heretofore. A great deal of this "Unitarianism in diffusion," is more nearly allied to our present forms of thought than was the Unitarian thinking which prevailed between Channing's Baltimore and Parker's South Boston sermon; and, so far as community of thought decides, we might as well cut ourselves off from Channing and Dewey and Gannett and their kind as from the steadily increasing multitude who are thinking Harnack's thoughts after him, or others much the same. Dr. Gordon's Christology or Dr. Abbott's may not be of a convincing quality; but, certainly it is not farther from us than that generally entertained among us when we first made a party by ourselves.

On the other hand, I do not see that we have any call to accept Dr. Gordon's invitation to a solemn "meditation on death"; that is, the death of Unitarianism as a separate organisation. If there is to

be any absorption, let it by all means be a matter of unconscious and slow-working change, and not a matter of mechanical arrangement, of ecclesiastical dicker, of ingenious compromise, and the use of words conveying one meaning here, another there. But why any absorption? Why not each denomination to its native centre fast, cherishing its traditions of personal nobility, and at the same time open-eyed to see the good in every other, the preachers finding their way into each other's pulpits across denominational lines that offer no more obstruction than do parallels of latitude and longitude to the good ship's cleaving prow, the people uniting in all manner of good works and in commemorations that invite wide human interest. Hereby we may contribute "lively stones" to that Church of the Divine Amenities which is being built together in a thousand beautiful and pleasant ways. Meantime it is quite possible to be liberal in thought, not so in spirit. It were much better to associate a liberal spirit with doctrines harsh as an inclement wind,—an association not by any means impossible.

BY BREAD ALONE.

NOTHING is more certain than that man does not, and never did, "live by bread alone," although, to hear some people talk, one would suppose that to take heed for anything beyond the requirements of the body were a futile and ludicrous waste of energy. Even the most savage races worship their own queer gods, and human nature is so constituted that it must

"Set up a mark of everlasting light

Above the howling senses' ebb and flow,"

in order to endure the old miseries, and continue the old conflict with fate. Half the time we do not know why we go on at all! Life seems so difficult, the problems of existence are so perplexing, appearances are so delusive, things change and fall into corruption, friends disappoint us, and death is ever in our midst. For thousands of years man has been vainly asking whence he came, and what all the perpetual flux of the universe means; but no entirely adequate answer to that question has ever been given. Creeds are made and discarded; philosophies quicken thought for centuries, and then are superseded; empires have their rise and fall; dynasties flourish, only to pass away like the foam of the sea; and here we are still struggling from day to day, hampered by poverty and crime, pain and bereavement, with the same sense of ignorance and dissatisfaction gnawing at our hearts which drove the inquiring minds of Athens to seek wisdom from the lips of Socrates. Yet in spite of countless failures and disappointments, we go on perplexing our minds with theories, and refuse to submit our reason to those mockers and cynics who pretend to believe that the quest for truth must eternally end in nothingness. Blind and ignorant as we are, we stumble after various ideals, to which we give such names as happiness, goodness, love, beauty—striving to reach them by way of art, religion, pleasure, patriotism, self-indulgence, or self-denial. These ideals are not always worthily conceived; but even the wor-

shipper of the Almighty Dollar is working for something more than the actual money he amasses, and his dream of power is often as brightly-hued as that of the genius hungering for fame.

When one comes to think of it, to live "by bread alone" would be to pass our days like Helots, sullenly toiling for hated tyrants, in order to keep life in our bodies according to some unconquerable instinct which we would defy if we dared. The richest food would grow savourless under such conditions, and, in place of a free activity of mind and body, we should offer to our taskmasters the unwilling labour of resentful serfs. That thousands of people, even in our own civilised country, live this kind of life to-day, is only too painfully true; but one finds it hard to believe that anyone more intelligent and enlightened than a miserable bondman, oppressed to the point of despair, should be heard pessimistically asserting that we were meant for nothing more. Sane men, as a matter of fact, will have nothing to do with such a theory, however suspiciously they may regard the dreamers and poets who paint a fairer picture of human destinies; and in every heart there is some yearning after beauty and gladness which, if it does not always find fit expression, at least gives interest to the routine of daily toil, and a zest to the simplest pleasures. There is a great truth in the saying of a modern mystic that "the world as imagination sees it is the durable world," and when we speak half-contemptuously of a person who is gross in his habits and thoughts, we are really testifying to the undying belief of man that what we call the material aspect of things is not the truest aspect, after all. The labourer cultivating sweet-smelling flowers among the cabbages on his "allotment," the coal-heaver sticking a rose behind his ear, the little slattern reading her penny romance of lords and ladies, the illiterate audience in a theatre in the East End hissing the villain, and delighting in the virtues of the hero and heroine of a lurid melodrama, are all exhibiting in its most elementary forms the innate passion for grace and loveliness which some only search for in the poetry of a Shelley, or the lines of a Venus de Medici. In fact, if you once admit that there is anything higher than the cravings of the body at all, you at once let in a flood of light even on the darkest side of humanity.

We are practical men and women, living in a world that demands of us practical deeds, if anything is to be done either for ourselves or others. That is a statement which is made by all sensible people, and our visionaries have to admit it also, because, as they are triumphantly told, they must eat and be clothed, whatever fanciful notions they may cherish! But everyone has his idealistic side, and even the city man, slaving in his office, is accumulating money day by day not only to keep himself and his family from starvation, but in order that he may grow fine roses in his suburban garden, hang good water-colours on his drawing-room walls, and give his sons the advantages of a "college education" which is to fit them for something better—though the result does not always justify his hopes—than grinding at ledgers all their lives.

If, then, he thinks it desirable to gaze at pictures by well-known artists rather than at cheap oleographs given away by the local tea-merchant—to inhale the fragrance, and glory in the colour, of the rarest damask-roses, rather than look out upon a rubbish-heap—to see his offspring mixing with cultured people, instead of moving only in the narrow-minded circle from which their parents may have sprung—why should he irritably condemn the “quixotic notions” of those who plan garden-cities, give lectures on literature to the working classes, and seek to refine the manners of the Mile End Road? The truth is that, as nobody who can possibly afford it lives “by bread alone,” but by the grace, and beauty, and comfort which he manages to obtain in addition to food and clothing, it is only hypocrisy and selfishness which makes so many otherwise level-headed people regard with disfavour “Utopian schemes for the improvement of the masses” which will, they think, give the artisan “ideas altogether beyond his station.”

The fight between the practical man and the thinker has been long and bitter; but there is some sign of relenting on both sides. The one is beginning to realise that even the modern inventions which so strongly appeal to his commonsense, and shrewd business instincts, had their origin in the brain of obscure geniuses who were mostly regarded by their contemporaries as lunatics; while the other is learning that truth must be pursued with the strictest accuracy and method, and made to justify herself in the smallest details of ordinary experience, if she is to help the world at all. But it will be a long time before the old antagonism dies out; and in the meantime many innocent people with the best intentions will find the mutual recriminations of these old enemies a little perplexing, if not absurd. Let them cherish a hope for better things, however, for when one looks back through the pages of history, one finds that the human race, even when least conscious of its efforts, has always been steadily evolving beauty, order, and goodness, from greed, cruelty, and lawlessness, thereby vindicating the seers who looked beyond their own confused generation, and were persecuted for doing so. In no age has it ever been possible for man to live absolutely without ideals, for even at the worst times the savagery of warfare had to be dignified by the Crusader's zeal for the Holy Shrine, or by the sentiment of loyalty to king and country. There have been saints and martyrs all along the path of progress, and no tongue can number the brave souls who, in every decade, have spent their lives in suffering, and laid them down in misery, to make better conditions for those who were to come after. Among these, one calls to mind Roger Bacon, that obscure scholar who died “unheard, forgotten,” in a Franciscan monastery, in the thirteenth century, after forty years of incessant study, carried on in the face of poverty, opposition, and almost incredible difficulties of all kinds, in order to open up the path of knowledge to the scientists of a later day. Is it, indeed, possible to think that, out of this terrible struggle and confusion which we call life, with its

gleams of a brighter future in which the battle will not always be to the strong, nothing is to come for ever but the same old discontents, failures, and disillusionments? No, for by means of that instinct in man which refuses to be satisfied with material things, a higher human ideal is being slowly created; and just because we cannot “live by bread alone,” we glory thus to trace its beginnings in the centuries that have passed away.

LAURA ACKROYD.

PROVINCIAL LETTER.

SOUTH-EASTERN COUNTIES.

No one who considers the present condition of religious thought and life can doubt that there is in all the churches a state of extraordinary unrest. There is a deep conviction that the intellectual forms in which religion expressed itself in days gone by can no longer adequately serve mankind under the altered conditions of the age. The spread of Liberal Religious Thought ought to bring great accessions to our ranks, on account of the perfect freedom of our churches from theological tests. Our fellowship ought to be a centre of attraction for those who are seeking a rational faith. The reason assigned by many for not casting in their lot with us is that the temperature of our religious life is not high enough, and that our churches are a kind of valley of dry bones. I have been told again and again that people do not attend our churches because they do not find the spiritual help they need; that our sermons are carefully prepared essays—intellectual treats for the few, but uninteresting to the many, wanting in spiritual power; and that we can do with a larger leavening of the emotional element. If there is a shadow of truth in these statements, let us resolve to make it impossible for such a charge to be made in common honesty. We must seek to remove every possible obstacle that stands in the way of our becoming more influential for good, and let men see that we have warm hearts, and souls inspired with holy zeal. Every religion goes down when it loses its power of exciting the highest and most intelligent enthusiasm. We must not discourage enthusiasm, but cultivate it, direct it, and turn it into a mighty force by which we shall extend our influence as churches based upon spiritual freedom.

The success of a church depends not so much upon the reconstruction of theology as upon the reconstruction of the religious life. The widespread indifference to religion and the manifest hostility to all forms of Christianity will never be overcome by logical arguments or theological lectures. It will only be accomplished by the presentation of a deeper and more living Christianity. The one answer to the cynical criticism which treats the Christian religion as a mere system of opinions is the practical proof that it is a living force which ennobles character, purifies society, and sweetens all the relations of men to each other, and which seeks to bind the world in chains of loving service. Defences of Faith there must be, but there is no defence equal to that which is supplied by noble lives inspired by the spirit of Christ.

The early church triumphed by her faith, her holiness, her courage, and by these high virtues she must stand also in this age. She is the witness for God and truth and righteousness, the spiritual home of souls, the servant of the poor, the protector of the weak and friendless; but if she degenerates into a mere literary society, or a place of entertainment, the sooner her history closes the better, for without her spiritual visions and ideals, the church is not worth preserving.

In our little group of churches there is too much of the feeling still left which tends to isolate one community from the other and to leave each to struggle on as best it may. There are those among us who need to be convinced that in the closer union of our churches, through sympathetic fellowship and co-operation, must be our strength. In a most vital sense our churches are one body. Each one may be as a part complete in itself, and have its own functions; but one spirit, one life, one purpose should animate the whole. The healthy vitality of every part is essential to the prosperity of the whole. If one member suffer, we all suffer. The weakness of the smallest church is the weakness of all. The evil of this weakness can only be counteracted by earnest fellowship and co-operation. The visit of the Rev. Joseph Wood to the churches of the Provincial Assembly has done much to bring them closer together and to deepen the sense of mutual responsibility. He pleaded most earnestly for the strong to help the weak, and for the wisdom of the wisest to be placed at the service of those who needed guidance, and for that deep, tender sympathy which will cause all to rejoice or suffer together.

The Assembly is rendering invaluable help in this direction, and but for its assistance it would be impossible for some churches to maintain their services. The bond of sympathy has been strengthened by the periodical visit of the Assembly's minister, and by encouraging an exchange of pulpits.

While the outlook of some of the churches is not very hopeful, there are others of a most cheering character. The church at Maidstone has experienced quite a revival. The congregation has so increased that the church is scarcely large enough to accommodate those who are attracted by the ministry of the Rev. A. Farquharson. Substantial additions have also been made to the membership. Serious thoughts are being entertained as to the advisability of some church extension scheme. As the present building is altogether inadequate for the needs of a progressive church. Hastings is also moving forward. When the Rev. Gardner Preston resigned the pastorate in the autumn of last year, the Rev. S. Burrows was asked to take temporary charge. This arrangement proved so satisfactory that he was unanimously invited to become the permanent minister. Already signs of renewed life have manifested themselves. Interest in the Sunday services has increased, and various new methods are being adopted to develop the religious and social life of the church. The induction services, held on the 22nd inst., were of the most enthusiastic character. For several years the church at Walthamstow has been maintained almost

entirely by the Assembly. There is but little prospect of its becoming self-supporting. It is in the midst of a working-class population. The Rev. W. H. Rose and his devoted wife are doing excellent work, and most gratifying results are following their efforts. An earnest band of workers are co-operating in the various agencies in this church. Mr. Jesse Hipperson is also doing well at Bermondsey. For many years the church was a source of anxiety to the Assembly, but the tide of prosperity has at last turned, new life has been infused into all its various institutions. By an arrangement with the London District Unitarian Society, Peckham has been grouped with Bermondsey, so that Mr. Hipperson has the joint pastorate. Having only an evening service at Bermondsey, he is enabled to preach regularly at Peckham in the morning, the evening service being arranged for by the minister of the Assembly. This is an experiment in the grouping of churches which, if successful, may lead to further developments in that direction. In the newly established church at Ilford there are encouraging signs of growth. The great drawback to its more rapid progress is the room in which the services are held. But the enthusiasm with which the friends are working for a church building of their own enables them to forget to some extent their present disadvantages. The appeal for funds to purchase a plot of freehold land in the High-road met with a very generous response. A sale of work was also held in December last. The combined results enabled the committee to pay the required sum of £425. Further funds are now required for the church building, which is estimated to cost about £600. With a suitable structure, there is every prospect of an increasing congregation being gathered from a population of over 60,000. The church at Chatham has lost the services of the Rev. Tyssul Davis, who has gone to fill an important college position at Colombo. The Rev. Morgan Whiteman, who was formerly in the London district, has accepted the pastorate, so that he will return again to our group of churches.

In October last, the Halstead congregation celebrated its jubilee. Mr. R. Maddison, M.P., conducted the services. He was entertained by a leading churchman in the town. There were large audiences. Representatives from other denominations were present, and several friends from the Braintree Church. The pulpit at Reading is vacant, the Rev. R. H. U. Bloor having accepted the call to Exeter. There is an excellent opportunity for an earnest, thoughtful minister to extend the influence of Liberal Religion in this important town. The Rev. F. T. Reed is leaving Bessel's Green at Lady Day. This village church has suffered losses through death and removals, but it is hoped that some satisfactory arrangement will be made for the continuance of a ministry in the old Meeting House. Southend has been deprived of the services of Mr. Delta Evans, and is now dependent upon the Assembly for the supply of its pulpit. Guildford is still receiving similar help. Neither of these churches is in a position to maintain a settled minister. In response to an appeal from a few friends at Watford, who were dissatisfied with the teaching in

the orthodox churches, a short series of services is being held in a room in connection with the Lime Tree Temperance Hotel. There were about twenty adults at the first service. Doubtless there are Unitarians resident in the town, but they did not express their interest in this effort by their personal presence. Those who have left orthodoxy and are anxious to identify themselves with our Liberal Churches may well be surprised at the want of enthusiasm which is often manifested by born Unitarians in the spread of those principles which they profess to hold so precious. Deeds, not words, are the best proof of the real value we attach to our Faith.

T. E. M. EDWARDS.

January 25, 1908.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne.—At the Parents' Party, held on Saturday, Jan. 25, Sunday-school prizes were distributed by the Mayoress, Mrs. Pollitt. One boy had for seven years been never late nor absent. Mr. Belfield, treasurer of the church, produced a Sunday-school prize, awarded him in 1843. Mr. Broadbent, organist, was presented with a silver card-case, as a token of appreciation and thanks for his unsparing efforts in training the scholars in the service of praise. An entertainment, largely contributed to by the Richmond Hill Pierrots, passed off very successfully. On Sunday, January 26, special sermons were preached in the afternoon and evening by the Rev. W. Copeland Bowie. The congregations which were fairly good, would have been much larger had the weather been less inclement.

Halifax (Appointment).—The Rev. W. L. Schroeder, M.A., of Sale, has received and accepted a unanimous invitation to the pulpit of the Northgate End Chapel, in succession to the Rev. F. E. Millson, who retired from active service in 1906.

Killinchy, co. Down.—The Rev. Joseph Geary, having resigned the pastorate here, the Bangor Presbytery have made arrangements to take charge of the congregation on February 1, and the Rev. J. Joseph Magill, of Rademon, has been duly appointed by said Presbytery to preach in Killinchy and declare the pulpit vacant on Sunday, the 2nd prox.—J. A. KELLY, clerk of the Bangor Presbytery, The Glebe, Dunmurry, Belfast, Jan. 1908.

Loughborough.—On Thursday, January 23, an operetta was given in the Victoria-street Unitarian School by the pupils of Mrs. Burdett. The committee of the school handed the proceeds (£1 7s.) to the Borough Distress Fund.

Maidstone.—The exceptional prosperity of the Earl-street Congregation continues. The accounts for 1907 show that over forty new subscribers joined during the year. The salary of the Rev. Alexander Farquharson has just been increased by £25, which is the third addition to the minister's stipend within two years. Last Sunday chairs had to be again placed in the aisles.

Manchester.—The second of the Popular Services in the Chorlton Town Hall was held on Sunday evening last. The evening was very inclement, but there was again a good attendance. In closing the service, Mr. Robinson said he hoped arrangements would be made for Mr. Peach to give further addresses there in the early autumn.

Manchester: District Bazaar.—In furtherance of the project for organising a bazaar in Easter week next on behalf of the Manchester District Association of Unitarian and Presbyterian churches a most successful conference was held at the Dob-lane Schools, Failsworth, on Saturday. Representatives of the churches at Oldham, Miles Platting, Middleton, and Blackley united with the friends at Failsworth to the

number of over 250, and having taken tea together, assembled in the large room to consider how best to organise a joint stall. The chair was occupied by the Rev. Albert Thornhill, M.A., who was supported by the Revs. J. A. Pearson, W. Holmshaw, and Dr. Griffiths. In welcoming the friends to Dob-lane School Mr. Thornhill urged the need for more missionary zeal on the part of Unitarians, to keep pace with the growth of suburban Manchester, and to make up the leeway that still remained between their own numerical position and that of other churches. The liberal movement in theology was making rapid strides, both in the Roman Catholic and other orthodox communions; and the "New Theology" was so advanced that it was closely akin in many points to their own. So evident was this leavening process that voices were heard declaring that Unitarianism had done its work, and they could now rest upon their oars. He was glad to say that was not the feeling of the Failsworth church—(applause)—and he hoped it was not the feeling of the Manchester churches generally. Heartening addresses were also delivered by the Revs. J. A. Pearson and W. Holmshaw (secretary of the Bazaar Committee). Mr. Holmshaw referred to the last bazaar by which £10,000 had been raised for the establishment of four new congregations, and stated that the present object was to raise another £5,000 to consolidate the work already done, and supply a permanent source of income to the Association. A joint committee representative of the five churches was decided upon, with the Rev. Albert Thornhill as convener. A most delightful entertainment followed, each church being represented in the programme.

North Cheshire Unitarian Sunday-school Union.—The quarterly meeting was held at Flowery Field on Saturday Jan 18, about 100 persons being present. Tea was served in the large schoolroom, after which a meeting of the committee was held, Rev. G. Evans, vice-president, in the chair. With three exceptions only, all the ministers of the schools of the Union were present. At the evening meeting the chair was taken by the president, Miss Dornan. A paper was read by Rev. W. F. Turland on "Thoughts Suggested by the Whittier Centennial." The paper was a plea for the more extended use of the best poetry in Sunday-school lesson work, and was illustrated by extracts from ancient and modern sources of the poems from which lessons might be given. An animated discussion followed, taken part in by Revs. A. R. Andreae, H. E. Dowson, W. G. Price, and H. Bodell Smith, Mrs. Dowson, and Mrs. W. Woolley, J. Preston, and R. Firth, to which Mr. Turland replied. Hearty votes of thanks to Mr. Turland, the Flowery Field friends (whose singing class gave a pleasing rendering of two part songs during the evening), and to the president, were accorded and responded to, and a pleasant meeting was closed with hymns and benediction.

Norwich.—At a meeting of the Octagon Chapel Guild of Service on Jan. 20 a presentation was made to the warden, the Rev. Alfred Hall, of a picture by Mr. A. J. Munnings, a talented young local artist. A silver tablet on the frame bore the following inscription:—"Presented to the Rev. Alfred Hall, M.A., by the members of the Octagon Chapel Guild of Service on the occasion of his leaving Norwich for Newcastle, January, 1908." Mr. W. Waller, in making the presentation, spoke of the great affection and esteem that all the young people of the congregation bore towards Mr. Hall, and expressed the hope that the friendship which had sprung up between them would be often renewed. After a few words from Mr. Hall the members joined in singing a hymn written for the occasion by Mr. G. A. King.

South-East Wales Lay Workers' Union.—The first annual meeting was held in the Pontypridd Church on Saturday evening, Jan. 25, there being present the Rev. Simon Jones, B.A., Rev. D. G. Rees, Mr. L. N. Williams (president of the S.E. Wales Unitarian Society) and members of the Union from Aberdare, Eridgend, Cardiff, Cefn, Merthyr, Newport, and Pontypridd. After the ordinary business had been disposed of, the President of the Union (Mr. J. R. Evans, of Merthyr) read a very able and helpful paper on "The Lay Preacher," which was followed with close interest by everyone present. A well sustained discussion followed, after which Mr. Evans was cordially thanked for his paper.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 2.

LONDON.

- Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
- Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
- Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; 7, Rev. GORDON COOPER.
- Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
- Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
- Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
- Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
- Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
- Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
- Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Dr. J. LIONEL TAYLER.
- Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
- Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
- Ilford, Assembly Rooms, Broadway, 7, Mr. R. W. KITTLE, LL.B.
- Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
- Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
- Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
- Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
- Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
- Mansford-street Church and Mission, Bethnal Green, 7, Rev. J. C. BALLANTYNE.
- Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. A. J. CLARKE.
- Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
- Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
- Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
- Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
- Stratford Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
- Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
- Wimbledon, Smaller Worple Hall, 7, Rev. W. E. WILLIAMS, B.A.
- Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.
- ABERYSTWITH, New Street Meeting House, 11 and 6.30, Mr. J. W. BROWN.
- BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
- BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
- BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
- BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
- BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. HENRY WOODS PERRIS.
- BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
- CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. E. K. SHIPPEN, B.A.
- CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
- CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
- DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
- DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
- GUILDFORD, Ward-street Church, North-street, 11, "How to be Happy though Christian"; 6.30, "Knowing the Spirit." Mr. GEORGE WARD.
- HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
- HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
- LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
- LEICESTER, Free Christian Church, 11 and 6.30, Rev. CHARLES PEACH.
- LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
- LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
- LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
- LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
- MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
- NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
- OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
- PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
- PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
- SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEEL BINNS.
- SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
- SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
- SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
- SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
- TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
- TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "The Complexity of Modern Life an Obstacle to Progress." Mr. FRED ROSE, Ph.D.
- WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPTOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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BIRTH.

CROOK.—On January 28, at 40, Westcliffe-road, Birkdale, the wife of George Harris Crook, of a son.

MARRIAGE.

MILLS-PALMER-CLARKE.—On December 16, 1907, at Auckland, New Zealand, George, son of G. Mills-Palmer, of Manchester, to Winifred (Laleo), daughter of the late Rev. W. A. Clarke, of Newchurch-in-Rossendale, and of Mrs. Clarke, Brooks Bar, Manchester.

DEATHS.

BOOTH.—On January 16, at 15, Sefton Drive, Liverpool, Mary Anne, surviving daughter of the late Henry Booth, of Liverpool, aged 85 years.

HIBBERT.—On January 20, at 48, Kingsland-road, Birkenhead, in his 73rd year, Charles Hibbert, J.P. (late of Godley, Hyde), eldest son of the late William Hibbert, of The Hollies, Godley.

JONES.—On January 23, at Allerton Beeches, Liverpool, Charles William Jones, in his 66th year.

LISTER.—On January 23, on the s.s. *La Plata*, on the way home from the West Indies, Walter V. Lister, J.P., of Great Walton, Eastry, Kent, in his 68th year.

MARSH.—On January 21, at Dover, Edward Marsh, aged 69 years.

PINNOCK.—On January 25, at Merriebank, Carisbrooke, I.W., Mary Ann, only surviving daughter of the late Robert Pinnock, of Newport, Isle of Wight.

RUSSELL.—On January 28, at 14, Stonelaw-terrace, Rutherglen, Glasgow, in her 58th year, Clara, wife of Rev. E. T. Russell, B.A., of Ross-street Unitarian Church.

TREMAIN.—On January 21, at 20, St. George's-terrace, Newcastle-on-Tyne, Cyril, youngest son of F. and A. Tremain, in his 15th year.

WOOD.—On January 28, at 28, Glanmor-crescent, Swansea, Thomas Travers Wood, aged 75.

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